THE Chriſtian Hiſtory;

Containing Accounts of the Propagation and Revival of Religion in *Great Britain*, *America*, &c.

Saturday NOVEMBER 3. 1744. § N°. 88.

Revival of Religion in Germany *finiſhed.*

§. 33. BUT ſince God purpoſed, that this new Reformation ſhould ſpread further, he order'd it ſo, that Mr. *Franck* was gladly received by Dr. *Breithaupt* then Profeſſor of Divinity, and Superintendent at *Erfurt* in *Thuringia*, who being a Perſon not only addicted to ſolid Piety from his Youth upwards, but alſo of great Experience, Learning and Knowledge in ſpiritual Things, wanted but an Opportunity of being ſupported and aſſiſted, the better to puſh on a more practical Reformation. And therefore ſeeing the wonderful Hand of God in all that had been tranſacted hitherto with Mr. *Franck* and his Fellow Labourers at *Lipſick*, he promoted him to the Paſtorate of *St.* Auſtins in *Erfurt*. Where now by Union of theſe two divine Inſtruments, a marvellous Revolution and Change was wrought in the ſaid great City of *Erfurt*, both by the powerful Word of their preaching, and by Mr. *Francks* catechizing of little Children, (who being crowded with great Multitudes of them, ſucceeded therein to Admiration) as alſo by the Miniſtry of thoſe Students, that upon their being firſt awakened at *Lipſick*, flocked hither in great Numbers, and were taken by the Lutheran Citizens of *Erfurt* into their Houſes, in order to tutor their Children, and educate them in true fundamental Piety and the fear of the Lord. So that at laſt the Roman Catholick Magiſtrate being jealous of this unuſual Applauſe, Revolution and Motion; and apprehenſive, leaſt a new Sect ſhould encroach and creep in there, referred the whole Cauſe of the Pietiſts to the Elector of *Mentz*. And carried their Fear, Suſpicions and Accuſations ſo far, that by a *Mandate* from

the ſaid Elector of *Mentz* (to whom the City of *Erfurt* belongs) all ſpiritual Exerciſes were ſtopt and interdicted. And after ſome little while, both Dr. *Breithaupt* and Mr. *Franck*, were obliged to leave their City and Territories. After this in the Year 1691, by Dr. *Spener*'s Removal to *Berlin* the Face of Affairs began much to change, and the perſecuted to breathe a little freely, in that Dr. *Breithaupt* was called by the Court of *Berlin* to the Profeſſorſhip in Divinity at the Univerſity of *Hall*, which was then but newly founded, and Mr. *Franck* receiving likewiſe a Call thither, was choſen to be Profeſſor of the oriental Languages, and Paſtor at *Glaucha* near *Hall*. And as it was in the Time of the Reformation of *Luther*, that as ſoon as he appeared at the Head of the Reformation, many begun to be raiſed and awakened both in *Switzerland* and *France*; ſo likewiſe here after the firſt Motion at *Lipſick*, ſome were in like Manner ſtirred up at *Lunenburgh*, *Halberſtad*, *Wolfenbuttel*, *Gotha*, and in other Places; who unanimouſly labour'd in their reſpective Places for a *practical Reformation*, and more then ſuperficial Piety and Spirituality: But received at the two firſt Places a very ſorry Treatment, which ended at laſt in an utter Baniſhment of all *Pietiſm* thence.

§. 34. But it muſt not be forgotten here, that as in the aforeſaid Reformation begun by *Luther*, ſo alſo in this, amidſt the Variety of Subjects that entertain'd it, not being alike prepared, certain Exceſſes and Abuſes did inſinuate themſelves, and Tares were ſown among the good Wheat. All which was preſently charged on the firſt Inſtruments of this new Reformation, who have ſoberly and ſolidly vindicated themſelves on this Head. And thus the Evil, which the Malice of the Adverſary hereby deſign'd, has been made to work for an abundant Good. Dr. *Antonius* in his Programma to the Students for *Whitſontide* two Years ſince, as Pro-Rector then of the Univerſity at *Hall*, taking Notice then of this Artifice of the Enemy, to hinder the Progreſs of the Work of God, very warmly expoſtulates the Injuſtice and Unreaſonableneſs of ſuch a Proceeding. *Quam vero Iniquum hoc eſt* (ſays he) *atq; Impium. Quis niſi inſanus, Judæ delictum Chriſto exprobraverit? Quis Apoſtolis, aut Epheſinæ Eccleſiæ Preſbyteris culpam adſignat, quod teſte Paulo NB. EXILLIS IPSIS ſurrexerint viri, qui locuti ſunt perverſa, quo diſcipulos ad ſe ſequendos abſtraherent? &c.* "But how unjuſt is

"this

" this, and how impious? For who but a mad Man would " charge Chriſt with the Guilt of *Judas?* Or would blame " the Apoſtles and the godly Preſbyters of the Church at " *Epheſus*, for that *out of their own ſelves* there did Men ariſe " ſpeaking preverſe Things, and did thereby, as the Apoſtle " had before teſtified, draw away Diſciples after them." And afterward he makes his moſt ſolemn Appeal to the whole Body of the Students, that they might be Witneſſes both of what they heard and ſaw, and judge what Manner of Credit was to be given to the ſeveral Particulars (as about *Juſtification by Faith*; *the Life of the Sacraments*, &c.) vulgarly charg'd againſt the Promoters of Chriſtian Learning and Piety in that Univerſity, which is indeed worthy of being tranſcribed here whole, for the Neatneſs as well as Solidneſs of it: But this would be too far to tranſgreſs the Bounds here ſet us. And this may ſerve at preſent by Way of Introduction to the following *Narrative*, to give an Idea of what is called *Pietiſm*, and to let the Reader into an Account of the Manner of its Riſe: For to write an Hiſtory of it, would be at leaſt to fill a Volumn as large as this.

§. 35. However it muſt not be omitted, that the Cauſe of the Perſecutions on this Account, both in *Saxony*, and in ſome other Parts of *Germany*, was principally this, *viz.* When the firſt Inſtruments of Pietiſm (ſo called) came to be ſenſible where the Root of the Apoſtacy did lie, and that the Decay of Chriſtian Piety, and Corruption both in *Rites* and *Doctrines* did generally ſpring for the moſt Part from them that make a Gain of Godlineſs in the worſt Senſe; and who climb into the Sheepfold of Chriſt not by the true Door; but either by the Way of mere ſcholaſtick Learning and unſanctified Reaſon; or by Application to worldly Patrons, and other unlawful and ſiniſter Means; they could not but declare what they found and knew to be true. They ſaw raw, unexperienced, unexerciſed Students in the Croſs of Chriſt entruſted with the *Paſtoral Care* of Souls, while they themſelves were often ſtupidly ignorant of the State of their own Souls, and deſtitute of all the requiſite Qualifications of a true Chriſtian Paſtor. By witneſſing againſt which they drew preſently to themſelves the Odium of the Guilty, which produced ſeveral Perſecutions, not only what was done at the Courts of *Saxony* and *Lunenbourg* in order to ſuppreſs this growing Sect (as they called it) of *Pietiſm*, are more than ſufficient Evidences of

this Matter. But beſides there are numerous other Inſtances alſo which might for Confirmation of this be bro't, both from other Courts of *Germany*, as alſo (not to mention the *Suiſſers*) that of *Sueden* it ſelf. And no wonder it is, if in the midſt of ſo much Duſt as was raiſed, ſeveral even of the more ſober and religious Part, were at firſt afraid of them, and were carried away with a Multitude to think and ſpeak Evil of them. The Refugees, that fled from other Provinces of *Germany* for Shelter into the Marches of *Brandenburgh*, were alſo attack'd again as they had been before by the Violence of many of the Clergy ſtrongly prejudiced againſt them. But when the Slanderings and Accuſations from the Pulpit grew daily hotter and hotter, and the Rumour thereof was ſpread, even to the Electoral Court of *Berlin*, ſeveral Commiſſions were iſſued out for examining into the Truth of the Matters charged againſt them; which all turned to the Diſadvantage of their Advarſaries, and the Juſtification of the Truth. But chiefly the laſt Commiſſion of all, to which a certain *Sermon* of Profeſſor *Frank* gave Birth, which he preach'd and printed againſt the *Falſe Prophets*: For when he ſpoke out plainly, that the general Degeneracy of Chriſtianity was owing *principally* to the Lukewarmneſs and Deadneſs of the Clergy, they were ſo offended at it, as by aggravating hence their Gravamina and Complaints very much at the Royal Court of *Pruſſia* to neceſſitate the King to appoint a public Commiſſion for inquiring into the Reports and Grounds of all their Accuſations. but which fell out ſo favourable on the Parts of the *Pietiſts*, contrary to their Expectations, as the Accuſers were ſilenced and confounded. And whereas the *Pietiſts* were chiefly accus'd and charg'd by the *Anti-Pietiſts* with Heterodoxy, theſe Delegates and Commiſſioners did ſearch into and examine moſt ſtrictly and impartially their Doctrine: Whereby they found what was taught by them, to be perfectly conformable to the ſymbolical Books, and the *Auguſtan Confeſſion* of Faith. And ſince that Time they have been, and are ſtill protected, countenanced and favoured by his *Pruſſian* Majeſty, who has confirmed the Foundations at *Hall* with many Privileges, as from this Book, and the Appendix, is made to appear.

A Letter from the Rev. Mr. GILBERT TENNENT, *late of* New-Brunſwick *in the Province of* NEW-JERSEY, *now of* Philadelphia *in the Province of* PENSYLVANIA, *relating chiefly to the late glorious Revival of Religion in thoſe Parts of* America.

To the Reverend Mr. PRINCE *of* Boſton.

Philadelphia, Aug. 24. 1744.

Rev. and dear Brother,

I Sympathize with you in lamenting the Loſs of ſo valuable a Relative as the Reverend and pious Mr. *Thacher* of *Middleborough*; who ſeem'd to have as much at Heart the Intereſts of vital Religion as any I have ever met with, and whoſe diſtinguiſh'd exemplary Seriouſneſs in Religion was adorn'd with uncommon Attainments in Humility. The Removal of ſuch a faithful and affectionate Watchman is a publick Loſs, which both deſerves and demands our ſincere but ſubmiſſive Sorrows.

I am glad that it pleaſed the ſovereign God to make my poor Labours of any Service among you; I deſire ever to bleſs his Name for that undeſerved Mercy. I am thankful for the *Chriſtian Hiſtory*, and well pleas'd with the Deſign and Management of that Work; I hope it will be a Mean in God's Hand of conveying with Honour to Poſterity a *Memorial* of the late bleſſed *Revival of Religion*, which has been ſo virulently oppos'd, and unjuſtly aſpers'd by many.

As to my drawing up any particular Account of memorable Things that have been *this Way* of a religious Nature, my Neglect of taking Notes thereof in the proper Time, together with the brokenneſs of my Memory, and many Incumbrances forbid the Attempt. I ſhall therefore in the Room thereof ſend you a *prefatory Atteſtation*, which I drew up and prefix'd to the *ſecond Edition* of Mr. DICKINSON's *Diſplay of ſpecial Grace &c.* which was ſigned by *ſeveral Miniſters* this Way, and is as follows:

'We whoſe Names are underwritten, with Pleaſure embrace 'the preſent Occaſion, to give a *joint & publick Teſtimony to the* 'Reality & Truth of the late Revival of Religion in this Land; 'which is call'd generally & juſtly *the Work of* GOD. If any 'ſhould inquire what we mean by *the Work of* GOD, we think 'the *judicious Author* of the *following Dialogue* has given a

'plain

'plain and pertinent *Anſwer* to this Inquiry, which we de-
'clare our *high Approbation* of.

'A Work of *Converſion* and *Converſion* ſpread not long
'ſince in *many Places* of *theſe Provinces*, with ſuch Power
'and Progreſs, as even ſilenced for a Time the moſt malignant
'Oppoſers: they were then either afraid or aſham'd openly
'to contradict ſuch aſtoniſhing Diſplays of the divine Almigh-
'tineſs, in alarming Multitudes of ſecure Sinners out of
'their fatal Stupor, and exciting in them the utmoſt Solici-
'tude about the everlaſting Concerns of their Souls; many
'of whom gave us a *rational* and *ſcriptural* Account of their
'*Diſtreſs*, and afterwards of their *Deliverance* from it, a-
'greeable to the Method of the Goſpel of CHRIST. Their
'*Comforts* as well as *Sorrows* appear'd by all the Evidences
'we can have of ſuch Things to be agreable to *Scripture*
'and *Reaſon*.

'It affects us to think, how poor Souls flock'd to the
'dear IMMANUEL, the bleſſed LORD JESUS *as Doves to*
'*their Windows*: What *Multitudes* in our religious Aſſem-
'blies, trembled like the *Jailor*, under the Apprehenſions
'of God's dreadful Vengeance: and how many melted into
'the ſofteſt Contrition, or were tranſported into Joy and
'Praiſe, while they beheld the amiable Glories of redeem-
'ing Grace and Love! And theſe Senſations have been
'followed in many by a *Goſpel Converſation*. What paſſio-
'nate Affections have in many been excited to the KING *of*
'*Saints!* What tender Concern have they expreſs'd for
'the Honour of God's Name, and the Good of his King-
'dom? What Bowels of Pity have they had over the
'periſhing Souls of others, and what Tenderneſs and Cir-
'cumſpection has appeared in the Courſe of their Behavi-
'our! In ſhort we are fully perſuaded that we have had all
'that *Evidence* of the Reality of a *Work of* GOD among us,
'which can be reaſonably expected in the preſent State of
'Things, ſince Miracles have ceaſed. What if there were
'ſome Things exceptionable in the Conduct of ſome of the
'*Inſtruments* and *Subjects* of this Work? Is this ſo ſtrange an
'Incident in a State of Imperfection, as to give us Ground
'of Surprize or Prejudice againſt the whole Work?

'But here we muſt obſerve, that divers *falſe Reports* have
'been invented and ſpread induſtriouſly both by Word and
'Writing, in order to blacken the Characters of ſeveral

'*Miniſters*

‘ *Miniſters* whom GOD has been pleas'd of his pure Good-
‘ neſs to honour with ſucceſs; & other Charges againſt their
‘ Conduct have been invidiouſly aggravated beyond their
‘ proper Foundation and ſet in a falſe Light, and ſome of
‘ the *Subjects* of this Work have been doubtleſs treated in
‘ the ſame Manner.

‘ It is ſhocking to think that any ſhould dare to oppoſe a
‘ Work attended with ſuch commanding Evidence as has
‘ been among us! We wou'd beſeech all ſuch to conſider
‘ ſolemnly the following Paragraph of the Reverend Mr. *Robe*
‘ Miniſter of the Goſpel in *Kilſyth* in *Scotland*, in his *Pre-*
‘ *face* to *his Narrative*, which is as follows, viz. “ Laſtly,
“ I ſeriouſly beg of any who are prejudiced againſt this Diſ-
“ penſation of GOD's extraordinary Grace, and look upon
“ it as a Deluſion; that they'l ſhew themſelves ſo charita-
“ ble and good, as to direct me and other Miniſters, what
“ we ſhall *anſwer* diſtreſſed Perſons of all Ages, who come
“ to us crying bitterly that *they are loſt and undone, becauſe*
“ *of Unbelief and other Sins, what ſhall we do to be ſaved?*
“ And as a *young Girl* about *twelve*, who had been in Diſtreſs
“ for ſome Time, call'd for me to a ſeperate Place in a
“ Houſe where I was, and aſk'd me with great Sedateneſs,
“ *What ſhall I do to get* CHRIST? Shall we tell them, they are
“ not Chriſtleſs and Unconverted, when we evidently ſee
“ many of them to be ſuch: ſhall we tell them that their
“ Fears of the Wrath of GOD is all but Deluſion, and
“ that it is no ſuch dreadful Thing as they need to be much
“ afraid of it! Shall we tell Perſons lamenting their *Cur-*
“ *ſing* and *Swearing*, *Sabbath-breaking* and *other Immoralities*,
‘ that it is the Devil that makes them now ſee theſe Evils to
“ be offenſive to GOD and deſtructive to their Souls?
“ Shall we tell them, who under the greateſt Uneaſineſs,
“ inquire at us, *What they ſhall do to get an Intereſt and*
“ *Faith in* JESUS CHRIST, that *Satan* is deluding them
“ when they have or ſhew any Concern this Way? In
“ fine, ſhall we pray, and recommend it to them to pray
“ (to God) to deliver them from ſuch Deluſions? It would
“ be worſe than Deviliſh to treat the LORD's ſighing and
“ groaning Priſoners at this Rate; and yet ſuch Treatment
“ is a natural Conſequence of reckoning this the Work of
“ the *Devil* and a Deluſion.”

‘ We

'We think that our Reverend and ingenious Brother Mr. 'Jonathan Dickinſon of *Elizabeth Town* in *New-Jerſey*, who 'is the *Author* of the *following Dialogues*, has with much 'Judgment and ſolid Reaſoning therein, baffled the com-'mon Cavils of Oppoſers againſt the *Work of* God, and 'anſwered the Objections of the Scrupulous: we cannot 'but highly approve of his *Deſcription* of the *Nature* and '*Neceſſity* of *Conviction*, and eſtabliſhing it upon the impreg-'nable Baſis of *Scripture* and *Reaſon*: His Account of *Re-'generation Faith* and *Conſolation*, is likewiſe exactly agree-'ble to our Sentiments.

(*To be continued.*)

BY ſome Paſſengers in Capt. *Darling* from *London* to *Piſcata-qua*, who came hither on *Monday*, we were inform'd that the Rev. Mr. *Whitefield* was with them, and on the *Thurſday* before being at ſome Diſtance from Land, they met a fiſhing Schooner going to *Portſmouth*, into which Mr. *Whitefield* and ſome others went, in Hopes of getting ſooner aſhore: But by Streſs of Weather were kept *all Night* on the Sea, and the *next Day* were forced into *York*, where they landed: that Mr. *Whitefield* was indiſpoſed when he went into the Schooner, the *next Day* grew dangerouſly Ill, & ſo continued to *Saturday Noon* when our Informer left him: That he loſt his only Child about *four Months* before his leaving *England*: That he was freely permitted to Travel and Preach wherever he was aſked in all Parts of the Kingdom: that he was mightily aſſiſted, engaged in no Parties, and his Miniſtry has been wonderfully bleſſed to the Revival of Religion in great Numbers: That he came away to the Regret of Multitudes earneſtly intreating his Continuance and Preaching: That he is full of the Spirit of Love, Meekneſs and Sweetneſs: That his Intention was to paſs on to *Georgia*; and as he goes on, to meddle with no Controverſies, but only to preach up the Parts of vital Piety and the pure Truths of the Goſpel to all that are willing to hear him: and the *Family* he bro't with him are only his *Conſort*, with a *Man* and a *Girl* for the *Orphan Houſe*. And *Yeſterday* we heard that his Illneſs was ſomewhat abated.